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Luther and Melancthon, are excellent; so are those of Lemme upon Kant's philosophy and Schleiermacher's theology. Rocholl contributes a fine paper upon Goethe. The editor asks indulgence for his numerous contributions to the volume, fifteen in all; and not without reason. Hegel's philosophy and the "Tendencies of Contemporary Thought" required treatment by an abler hand, or rather a larger mind. Nevertheless, Weber must be praised for having perceived so clearly what is too often overlooked, the importance of the religious aspects of the world's literature.

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LETTERS ON LIFE. By "CLAUDIUS CLEAR." New York: Dodd, Mead & Co., 1901. Pp. 277. \$1.75.

IN subject-matter these twenty-seven brief essays remind us of Lecky's admirable *Map of Life, Conduct, and Character*. But "Claudius Clear" writes in a lighter vein than Lecky and goes less deeply into casuistry. The style in *Letters on Life* nears perfection. Not a page is dull, while many sparkle with gems of rare literary beauty. The best essays are "The Art of Taking Things Coolly," "Vanity and its Mortifications," and "Concerning Order and Method." But the others, any of them, will richly repay perusal even by the busiest. The book contains just one unclear sentence, which is this: "James Payn has told us how men used to come to him, and at a certain stage of the conversation move their hands toward the breast pocket of their shabby coats and extract a letter from the Chief Persons who write letters asking favors from those to whom they are strangers should construct silence charitably" (pp. 150, 151). The spirit of the book is above praise. Most of the advice it contains is fresh and stimulating as well as sane. A few of the admonitions are trite, but even these are so racyly presented that they are as good as new. For philosophy the author has only common-sense. This usually stands him in good enough stead, though here and there are implicit contradictions which deeper insight might have avoided. Thus, "Firing out the Fools," in the way the author advocates, would certainly promote "The Sin of Overwork," which he deprecates. Two choice bits of poetry cited in the volume (pp. 23, 78) are by themselves worth its price.

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